

ATLANTIS

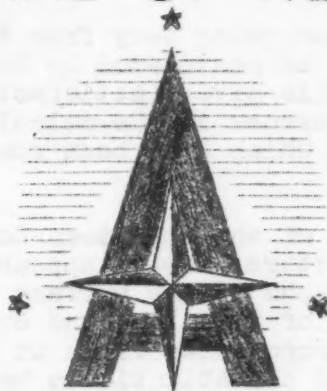
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THE GEOPHYSICAL YEAR

The research work which will be undertaken by scientists of all nations during the coming Geophysical Year should provide at least partial solutions to two of the questions which interest us. These are:

1. Is the Moon going away from the Earth, or is it approaching it, as postulated by Hoerbiger. In either case does this give a satisfactory explanation for the series of errors in the calculation of lunar and solar eclipses which have been recorded during the last half century.

2. The shape of the Atlantean Continent, so far a matter for conjecture, should appear with some clarity in photographs of the surface of the Earth taken from heights of 100 miles and over. Up to the present time no aircraft has flown at sufficient elevation for the bed of the Atlantic to be observed in reasonable focus and perspective.

3. The problem of the "Flying Saucers" should be solved. Once we can take photographs outside the obtruding influence of the atmosphere it will be quite easy to detect the presence of any extra terrestrial space craft. My own impression is that while almost anything is possible, the presence of such vehicles in quantities, as presumed by some, is most improbable.

Other, and doubtless more important questions, will also be answered by the research workers, but these seem to be the ones of most interest to our readers.

The views expressed by authors are their own and do not necessarily coincide with those of the editor.

ANCIENT HINDU ASTRONOMY Part IV

I find it extremely difficult to understand why Bailly should accept the 3102 BC observation as authentic and then pronounce the 23502 BC observation fictitious, especially so when the period between 23502 and 3102 constitutes the base for their astronomical tables and reveals their system for using the moon to follow the motion of the equinox as it rounds through the heavens.

How the Hindus could know that the equinox returned to a fixed point in cycles of 25868 years and not know that it would retrograde some 284 degrees in 20400 years would be difficult to explain. How they could follow the stars in cycles of 432 years and not know that the first point of their calendar had advanced some 47 degrees away from a fixed point in 20400 years would be equally difficult to explain. Then, since 284 plus 47 equals 331, and 331 equals the first degree in the sign of Pisces, wouldn't this be the logical time for them to note the places of their chief astronomical bodies in order to compare the actual motion with the mathematical motion of their tables of averages? And if this particular combination signified the end of one great period of time (the Dwapara Yuga) and the beginning of another (the Kali Yuga) wouldn't this provide adequate reason for making a detailed record of the event for the benefit of future generations?

20400 Hindu years add up to 7451277d 2h which presumably ended at sunrise on the morning of 18 February 3102 BC and would therefore have had their beginning with a new moon at the vernal equinox of a year the Egyptians as well as the Hindus seem to associate with the beginning of the 13900 year reign of the Sages of Atlantis. In terms of modern equinoctial years this period consists of 336d 5h 20m in excess of 20400 years, and is in full agreement with the dating applied by the Hindu astronomers. Once we understand the manner in

which their lunar tables were employed there is little left for the modern astronomer to disagree with, for their table of average motion places the moon within one degree of the place our own tables would place it.

Knowing the daily motion of the moon to be $13^{\circ} 10' 35''$ it would be a simple matter to divide the 1296000" of the circle by the $47435''$ of lunar motion in order to obtain a month of 27d 7h 43m 6s. But this is 7 seconds shorter than their misnamed sidereal month of 27d 7h 43m 13s. Why this difference in time and degree? The moon's motion for 7 seconds of time is between 3.8 and 3.9 seconds of arc, and this is very approximately the extent of equinoctial travel for one sidereal month. The daily motion is quite obviously keyed to the equinoctial year whereas the monthly average adds back the motion of the equinox in order to fix the point from which it has moved. If we calculate 272724 revolutions of the moon for both rates of motion we find a difference of about 22 days when it comes to placing the moon in its average location. No one, not even the Hindus, would give two locations for a single object without some adequate reason. The length of the Hindu year was adjusted to the daily motion of the moon so that it would place the moon in that degree of whatever sign was covering the fixed point of reference, in this case Capricorn $14^{\circ} 34' 8''$ when measured from the equinox of 3103 BC. This is reduced by $40'$ of correction applied to the moon so that it now reads Capricorn $13^{\circ} 54' 8''$. The monthly average carries the moon 7h 2m 12s beyond the end of the 20400th year to a point in the 8th degree of Pisces. Counting in one direction we have a separation of 54 degrees. Counting in the other direction we have a separation of 306 degrees. This fits their cycle of 24000 years perfectly and establishes their reason for placing the sign of Aries 0 on the sign of Aquarius 6 where it would be 54 degrees in advance of the vernal equinox - effectively concealing the 22 degrees through which the equinox must run before it reaches a point 54 degrees from its point of origin in 23502 BC. This fixes the place of the vernal equinox of 3102 BC at Taurus 24 where it is $40'$ behind the star Aldebaran.

If we can find the point of the zodiac which rose 75° 26' in advance of Aldebaran in the year of 3102 BC we can identify the point of the vernal equinox for the Hindu year 23502 BC.

Unless intended for public use most ancient records of this nature were designed to mislead anyone not versed in the manner of their computation, yet read like an open book to those who held the keys to their interpretation. The Hindus were no exception to this rule and employed numerous moving points of such small velocities as to make them appear stationary. It seems to be a matter of common opinion that these ancient people divided the zodiac into 27 lunar houses merely to block out an approximate day's journey for the moon. This notion is not in keeping with the ancient penchant for accuracy. When we note that the pointer to this cycle of 24000 years falls behind the equinox at the rate of 54 seconds of arc per year it becomes quite obvious that this division of the zodiac also served the purpose of marking off 2 seconds of equinoctial travel whenever the sun passed from one lunar house to the next. They possessed no adding machines or electronic computers - it was easier to deal with inflated values than to laboriously calculate such fractions as require from 8 to 10 decimal places in our own system of mathematics.

Bailly was unable to offer any explanation for the Hindu correction of 2d 3h 32m 30s which placed the beginning of the Kali Yuga at 2h 27m 30s of the 16 February 3102 BC. Had he but calculated the moon's place for the time of sunrise on the 18 February and carried it back this amount of time he would have found it almost impossible to place the moon anywhere except the sixth degree of Aquarius - the point where they placed Aries 0 in giving the location of certain fixed stars whose motion had been studied over long periods of time and served as landmarks to the earth's place in the universe.

When we take up the epoch of 1282 AD the first point we should note is that they refer the moon back through 277° 45' 1" from its location at Scorpio 13°

45' 1" and that this point falls upon the sign of Aquarius 6. Their second reference takes the moon back through 212° 0' 7" to a point at Aries 11° 44' 54" to mark the new location of their pointer for the 24000 year cycle. This pointer has moved through 65° 44' 54" from its former location at Aquarius 6 but, if the observation was properly timed, equinoctial travel for the period is obtained by subtracting Scorpio 13° 45' 1" from the 3102 BC Capricorn 14° 34' 8" for a total of 60° 59' 7". The indicated number of revolutions for the moon is 58596, and in the next article I expect to demonstrate some of the mathematical intricacies by which these ancient astronomers carried their tables forward from one epoch to the next.

I had intended concluding this series with the present article, but 30 days in the hospital followed by a few weeks recovering from surgery used up all the spare time I had intended devoting to the subject. To those who object to a moon which is always in the right place at the right time I have only the argument that the moment of an eclipse can be foretold far in advance and that there are definite times at which the moon will be in definite places.

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<p>CREATION MYTHS</p> <p><u>Conclusion</u></p>
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Authorities of repute, amongst them Mrs. E.M. Wishaw, whose book 'Atlantis in Andalusia' records the Neolithic site of Niebla, in Southern Spain, have agreed that there are many inexplicable features of strandlines that, according to sober theory, just should not be where they are. The most important example of this nature is, for us, the strandlines of the Bolivian Altiplano. Curved strandlines have been noticed there, at several distinct levels, some 12000' above sea level. The explanations offered for the existence above sea level, of an inland sea, that not only produced markedly curved strandlines,

but was of large area, saline in content, and which drained away quickly, has caused speculations which have varied from theories of continental uplift, or water formed by glacier disintegration, to the gravitational effect of an extra terrestrial body. Whatever caused these strange strandlines, it is certain that they, on the report of archaeologists of repute, exist to puzzle us with their enigmatic existence.

The second study in the problems of Flood, and disaster myth, is that of the position of the Creation myth in the scheme of things. The Creation myth is properly an extension of the Flood, or Disaster myth, and as such should be seen, not out of context, as a separate myth, but together with the preceding flood myth, the myth of disaster, and, if present, the symbolical representation of evil, instanced by the 'emergence' and 'destruction' of the 'Evil Principle' type of myth. The creation myths of many lands, are peculiarly beautiful in their conception but, since they follow the general pattern, the only choice between them is the method of approach, and the language employed to set down phenomena duplicated all over the world. The creation myth of the Quiche Maya, of Central America, set out in their great book, the 'Popul Vuh', commences with a very conventional account of how, "all was in suspense, all calm, in silence, all motionless, still, and the expanse of sky was empty.....there was only the sky. The surface of the earth had not appeared. There was only the calm sea and the great expanse of sky... Nothing existed. There was only immobility and silence in the darkness, in the night. Only the Creator, the Maker, Tepeu, Gucumatz the Forefathers (Gucumatz = a serpent with feathers, which moves in the waters), were in the water surrounded with light... In this manner the sky existed and also the Heart of Heaven, which is the name of God, and thus He is called. Then came the word. Tepeu and Gucumatz came together in the night... They talked then... The while they meditated, it became clear to them that when dawn would break, man must appear. Then they planned the creation, and the growth of the trees and the thickets and the birth of life and

the creation of man. Thus it was arranged in the darkness and in the night by the Heart of Heaven who is called Huracan... Thus let it be done! Let the emptiness be filled! Let the water recede and make a void, let the earth appear and become solid; let it be done. Thus they spoke. Let there be light, let there be dawn in the sky, and on the earth! ... Then the earth was created by them... Earth! they said, and instantly it was made. ...like a cloud of dust was the creation, when the mountains appeared from the water; and instantly the mountains grew. ...First the earth was formed, the mountains and the valleys; the currents of water were divided, the rivulets were running freely between the hills, and the water was separated when the high mountains appeared. Thus was the earth created....."

The charge has been made, and is to a certain extent substantiated, that the first Chapter of the Popul Vuh, from which the above passages have been taken, are an Indian interpretation of the first Chapter of Genesis which, since many of the details are, on comparison seen to be the same, illustrates firstly the powerful conceptions of the religious text of Genesis, and secondly, the receptive nature of Indian intellectual thought. It may be argued however that Genesis follows the general pattern of Creation accounts, where it is complete, and there are myths of a more complete nature in existence, the Norse accounts of creation are more complete, and also that Indian thought would not have included the account of creation instanced by Genesis, if this account did not on many points entirely agree with the accounts of creation that had been handed down from time immemorial to the Indians themselves. If this view, which is at least logical, is correct, then the only curious fact is the extraordinary tenacity of the myth of creation, generally, and the insistence of creation out of water, the primeval fluid. The possibility which cannot be disregarded, in connection with the extant accounts of creation is that they refer in effect, to accounts of 're-creation', in other words regeneration. Whilst it may, or may not be true that primitive man, in his search for the explanation of the

natural wonders surrounding him postulated the existence of primal water, from which living things grew and had their being, the 'primal hill', that is spoken of in connection with Egyptian life conceptions. This pre-supposes one fundamental, that the minds of all men, when confronted with the need to theorise or speculate upon the beginnings of things came automatically, and with apparently very few exceptions, to the conclusion that they, and the animals that surrounded them, and to whom, in their minds they bore a strange kin-ship, emerged from water at the beginning. The other supposition is that these conceptions were arrived at, at some centre of learning, in the dark ages of pre-history, and were disseminated throughout the world, until practically every country had their own stylised account of creation from water, together with every one of the facets that we know go to make up a complete chaos, flood, and re-generation myth. The first of these two suppositions cannot be allowed to go unchallenged since it is by far the most challenging of the two rival principle arguments against the case for creation, or re-creation from international disaster. The only arguments that can be brought to bear upon this theory are those that attempt to ally it with the matter of primal deluge. The myth of deluge, inundation, chaos, and re-generation must be dissected, and the principle character, the Divine Hero, or the Divine Child, as he is typified by the psychologist removed for analysis. The Divine Child is, to a psychologist of the Jungian school, an archetypal form. Archetypal forms are constantly present in the unconscious, or so it is argued, and have been, since man first became a thinking being. They are thought to be transmitted hereditarily, and have been manifested throughout the ages, by 'clair-voyants', and seers, having an especial significance during the pre-historical epoch, when 'magic', and mystery was the order of the day. The clair-voyants, and those whom today we would regard as mentally eccentric were of course worshipped in the distant past. These psychic utterances, the result of the domination of the

conscious by the un-conscious, were garnered by the diviners, who built around them their prophecies and who were responsible for their perpetuation in mystical form as myths. As the archetypes from which it is alleged that myths spring and are developed are a psychic faculty, so myths as we know them cannot have natural or worldly significance, because they are formed by the release of impressions retained by the un-conscious. As a physical organ if unattended or maltreated, will react in a certain way, so, it is argued, will the mental organs react if ill-used, or neglected, in the form of a neurosis. The science, so it is argued by Jung of the psychological approach to mythology rests upon the hypothesis that, given a certain set of circumstances, the unconscious will react in a certain way, releasing similar impressions with similar results, upon different minds. The archetype will appear, forcing its way from the unconscious to the conscious.

The embellishments of the myths of the 'Divine Child', or the 'Deluge Hero' as we prefer to call him, can be peeled away, so it is thought; that which is left is the 'unconscious' or archetypal framework. The framework is as follows, in myths of the nature of those under discussion. "The first, or primordial child is threatened by disaster through water. Through supernatural intervention, the life force, he is saved, being (re)born from the waters, upon which he sails in a boat."

As the physical organs of the body have evolved, and been modified, so have the archetypal impressions been evolved, in relation to the states in which the mind and the body pre-existed. As the human body occasionally produces throwbacks, and as certain physical organs are atavistic, so the psychical 'organs' of the unconscious or the sub-conscious, are able to retain evolutionary images of primeval type.

The evolutionary theory of life-beginnings in primeval slime where light was non-existent, on the shores, or beds of vast oceans is apparently substantiated by the manifestation of the mental pictures of the

'Divine Child'. The picture invariably embraces the birth, or re-birth from the sea out of darkness and chaos; the image of the 'Child' appears, riding on the water of which it is part; the male is co-equal with the female, the Hero and his consort are one and the same. The sun, the light appears, the waters recede, and the archetypal evolutionary cycle is complete. This archetypal manifestation can be released in dreams, hypnotic and drug induced sleeps, and in mental diseases and neuroses. To quote Jung, "The child motif represents the pre-conscious aspect of the collective psyche."

That is the psychological approach to the problem of Divine Heroes, the retained impression in the sub-conscious, of life beginnings in primeval slime, the emergence from, and the lessening dependance upon water, the necessity for light. The principle stages in fact, of the physical human evolutionary cycle. However, integral parts of the myths that we call Flood and Disaster Myths, are the insistence upon a) the climbing of mountains, this facet of a flood myth is if anything the preponderating method of escape, and is, as we have seen, the one most likely to have occurred, b) the dualism of fire, and flood. In certain myths of disaster, the insistence is upon fire rather than upon water, and in others fire plays a very large part in the chronicle of destruction and, c) the temple or altar raised to the God whose Divine intervention has resulted in the survivor having been saved. We have sought for an explanation for the remarkable way in which the tales of escape from disaster have been handed down from generation to generation, if the psychological explanation of survival is related, not to the emergence of life from primeval slime, but rather as a periodic manifestation through mental eccentrics, who by reason of their mental unbalance were worshipped, and therefore regarded with certain awe and respect, of the co-incidental general pattern of the Divine Hero myth, we may see why through the vast ages since the climatic breakdown, the myths or accounts of disaster have lived. The references to boats, and to floating upon water, then may be the hereditary memory of such

evolutionary beginnings, whilst the references to the ark as the life box, of the seed of all things, would fit into the picture as the logical result of speculative thought. The pattern, incidentally, of the overall flood myth, is that of disaster, the emergence of the evil principle, and not primarily emergence, as would be posited by the supposition that the archetypal explanation were the only interpretation possible. The erection of a temple or an altar, necessary, and invariably present in a complete 'ten' stage flood myth, whilst a logical event in the pattern surmised by the 'literal interpretation', or euhemeristic school of thought, would be not only superfluous, but alien to any psychological interpretation.

Lastly, whilst in the case of a psychological interpretation, the matter surrounding the myth of the Divine Child, has only incidental interest, it is just that material which gives us the clue to the events which caused the being of the myth itself. When we read in Polynesian myth of the appearance of a rain of huge stones, in association with a flood myth, and in American myth of terrible earthquakes, or in Norse and Indian myth, of huge monsters coming from the sea, and rapidly increasing in size, it is just those extra facts that enable the myths to be fitted, so to speak, into the 'jig-saw' puzzle, of world disaster.

The next theory of any importance, is that mooted by Sir James Frazer. It was Sir James Frazer's belief, that flood myths, which he collected, and recorded, from all over the world, were the result generally, of local flooding, and that the tribes recording them, were constantly reminded of the power of the waters, by such continual, or rather, periodic inundations. Whilst it cannot be denied that local flooding has influenced the tales and myths of Universal Deluge, and the archaeological investigations in Mesopotamia at Ur, have shewn proof of flooding, the floods that were caused by cyclical rises and falls, or even erratic inundations, were responsible for a rather special type of flood mythology, of a peculiar typical construction. These type of flood myths will be dealt with later, in another chapter.

The third theory of importance, is that propounded chiefly by Professor Max Muller some fifty years ago. The school of thought that sprang up around his teachings, attempted to shew identity between Gods, of Asia, and Europe, on the ground of common philology, and common linguistic origins. A certain number of the identifications attempted are held to have been proved, perhaps the most outstanding example is the relation of Zeus, with Jupiter, and with Diaush-Pitar, the Sanscrit deity. Tyr, the Norse War-Lord, whose hand was removed at the binding of Fenris, was also related to these three. Whilst, as Mr. Lewis Spence and others have shewn, there is ground for the belief that a common culture centre existed, for the translation of the various myths, or certain of them, relating to disaster, and more especially to teachings of culturally advanced states, and their dissemination throughout large areas of the world by colonisation, or, if that is too modern a word for neolithic tribal movements, migrations. These myths are ancillary, rather than fundamental to the main body of such myths of disaster that we know, and form a special study in connection with the lore relating to drowned lands. Lands such as Lemuria, and the great enigma, Atlantis. Mr. Lewis Spence says, of Professor Muller's methods, "Had Muller and his associates attempted to prove their case through the resemblance of the details of the myths of the European and Asiatic peoples one with another, they would probably have been more successful, for research has now shown that many of the outstanding tales and motifs which appear in the several European mythologies bear so strong a likeness to each other that they can only have originated at a period when all these mythologies were as yet represented by one common prototype."

This argument applies rather less to flood and disaster myths, than it does to the 'allegorical' type of myth.

Primarily, the flood myth proper, must deal with the inundations produced by the boundless ocean, and quite naturally the great sea-Gods are intimately associated with such flooding, since it was their

especial domain which was in question. Ler, the great Celtic sea-God, was intimately associated with both the ocean, and with the rivers. His particular river was thought to be the Soar, on which stands the city of Leicester, legendarily linked with his worship. More will be said of Ler, and of rivers in general later.

Poseidon, one of the Greek pantheon, and the God, to whom the fabulous land of Atlantis is said to have allotted, at the 'share-out' of lands spoken of in the Greek mythologies, was a principle Sea-Deity, as was Ler, and his 'son', Manawyddan, who was intimately associated with the Celtic 'land beneath the seas', Tir-n'an-Og.

ECHOES OF ATLANTIS IN NIPPON
by Professor A.M. Kamienski, A.F.R.A.S.

1. Since several thousands of years the peoples of Eastern Asia - Chinese, Japanese, Koreaner and others, had been using an ideogram (Fig.1) when writing a mountain. When the author during his sojourn in Nippon, asked why they denote mountain with this symbol, because the mountain looks as Fig.2, he was answered: No. The mountain does not look like Fig. 2 - but just so as in Fig.3.



Fig.1



Fig.2

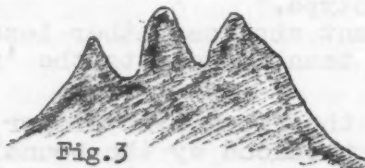


Fig.3



Fig.4

Now, many ancient authors mention that to the West of Cerne, the capital of Poseidonia, there was a mountain with three peaks. On the highest of them there was erected a shrine for Poseidone. But in the antique world Poseidon was the deity of seas and oceans, having trident (Fig.4) as his symbol. Thus astronomers, even at present, use this symbol for the denoting of planet Neptune vel Poseidon.

2. The custom of hanging up round paper-lanterns during festivals and parties was transferred from Atlantean to Japanese. It lasts in their country even nowadays. One of these festivals is BON or Lantern Fest, kept on seventh of July. It is devoted to the memory of deceased men (in Christianity it is All Souls' Day). According to famous French philosopher Fabie d'Olivet (in beginning of XIX century), the Lantern Fest is a reminiscence of the terrible catastrophe - that of the submersion of Poseidonia.⁽¹⁾

3. It is a very curious thing to note that the orbit of Halley's comet approaches that of the Earth just in that its place where the earth moves in Summer. Now the closest approach of the orbits of these celestial bodies takes place at present on 15th May. Col. A. Braghine, in his "L'Erigme de l'Atlantide" mentions that the earth approached comet Halley on 7th June, 4015 BC⁽²⁾. According to the authors computations, it took place about 4012 BC. Supposing that these data differ in consequence of the motion of nodes of the comet's orbit, and extrapolating them for the year 9500 BC, we find that the minimum distance of the earth from the comet's orbit took place towards the end of June or in the beginning of July. Thus, the author's consideration nearly agrees with the date for the Bon's day.

It should be however noted that the orbit of Halley's comet was hitherto investigated only for the period from 1910 AD up to 623 BC. But the author had extrapolated it backwards, showing that the bright comet of 2320 BC was in reality Halley's comet⁽³⁾. Nevertheless, long and difficult investigations and computations are to be made to find the very orbit of

this comet for 9500 BC. These investigations hitherto were not performed.

4. It is a curious thing also that, according to Col. Braghine (4), in the Brazilian forest were found lately "sun-stones." The round disks of them were divided into 16 sectors. On the other hand, the arms of the Emperor of Japan is represented by a chrysanthemum with its 16 petals, what is very similar to the "sun-stones."

From these coincidences we can conclude, that the Atlantean civilization and certain their rites penetrated from native Poseidonia far to the West as well as to the Far East - reaching China and Japan. Moreover, certain Mayan ideograms are very similar to those of Emperor Fo-Hi in China.

References

1. A.Braghine - "L'Enigme de l'Atlantide", Paris 1939, pg.24.
2. A.Braghine - Pg. 161 sq.
3. M.Kamienski - The probable apparition of Halley's Comet "in 2320 BC" (in print in the Acta Astronomica).
4. A.Braghine - "L'Enigme de l'Atlantide", pg.308.

LETTER FROM ARTHUR LOUIS JOQUEL II

15th September, 1956.

Mr. Egerton Sykes

Gentlemen,

When I discovered the item titled "Capt. Robson's Discovery," regarding the alleged sighting of and landing on a new island in the Atlantic Ocean, which was printed in the Odebolt (Iowa) reporter for 28 April 1882, I confess that it struck me as odd that no other Atlantean enthusiast had ever come across it. However, I felt it my proper duty, in the line of this investigation, to make a copy of it and forward it to ATLANTIS, which I did, without comment.

Since then, Mr. Lawrence Hills has done a great deal of work in unearthing details about the ship Jesmond, her skipper Captain Robson, and in securing the original story, which was published in the New Orleans Picyune.

Since it was my finding that began the investigation, I am doubly sorry to have to say now that, due to Mr. Lawrence's research, I believe the story to have been a hoax.

It will be noted that the story in the Odebolt Reporter appeared on 28 April, 1882. This meant that it had taken some time for the copy of the New Orleans Picyune to travel up the Mississippi River (by packet boat), and the original date of the story was therefore not known to me. Mr. Lawrence has found it, however. It is April 1, 1882.

While I do not have available the exact date of publication of Ignatius Donnelly's "Atlantis, the Antediluvian World," I believe that it was sometime early in 1882. Therefore, it seems probable that some enterprising reporter on the Picyune who had heard of Donnelly's book simply invented the whole story, using the names of ships and captains in port at that time - and who would in all probability be sailing shortly, so that the story could not be easily checked on.

In short, we have been the victim of an April Fool joke, seventy years after it was perpetrated. I will be glad to go further into my reasoning if so requested. It would be pleasant if I could be proven wrong, in this case. But until some more positive evidence comes to light, this must be my opinion in the matter.

Yours sincerely,

Arthur Louis Joquel II

P.O. Box 2261,
Phoenix, Arizona.

Mr. Egerton Sykes

1st October, 1956.

Gentlemen,

In reply to Mr. Joquel II's letter of September 15th,

I would make the following comments:

The first edition of "Atlantis" appeared on February 17th 1882 the British not until June, or mid May that year, the British publishers are more vague than the American. At this date the Jesmond was passing through the Straits of Gibraltar on her outward voyage with coal from Newcastle. Air mail was not possible in 1882, Captain Robson could not have seen the book until he arrived in New Orleans. If he faked the material he had exactly 3 days to do it in, a period including discharging coal, cleaning up the holds and stowing dried fruit in cases. If he brought it from England, a monumental mason could have faked the statue, he must have had his crew of 30 in the secret.

The Jesmond arrived in New Orleans on March 31st. The Westbourne (Captain James Newdick) of Hull, arrived in New York also on the 31st and reported the other end of the island, if both Captains were right in their navigation it gives a length of 28 miles, but as the Westbourne saw it in the early morning after passing it during the night Newdick's position was probably from dead reckoning and some miles out. Both steamships were rigged. From the 16 other logbooks I have gone through (vessels out and home, which went to far West to have seen it) these steamships of 1882 used sail as much as steam. Both ships were down by Lat. 25° N to get the trades at that season.

I find it harder to believe that two Master Mariners, one aged 43 the other 30, one from South Shields, one from Hull, neither with any contact with each other for their courses would part, and the Westbourne left Marseilles and was ahead of the Jesmond, and with the stay at the island Robson would not have caught up a vessel with the same rig and 10 h.p. difference on the engines, should tell the same lie about the same position within near limits. It is far more likely that Plato was writing the first science-fiction.

Mr. Charles Hapgood has secured me the names of nine steamships arriving in America from Mediterranean ports, the course which takes them across the Robson



Position, arriving early in April 1882. I have chased these up through Lloyds and I have still hope of a log book from four of them. Unfortunately the American who investigated the shipping columns took only steam ships and ignored sail, but I hope to get the barque, shibs, brigs and schooners shortly.

I have a photostat of the Times Picayne article of April 23rd 1882 which says it was a hoax, but this appeared when Robson was on his home run after picking up a cargo of rock phosphate at Coosaw, South Carolina. The Librarian of New Orleans has been most helpful, so have the Hydrographic offices of Britain, the U.S. France and Germany. I have failed to get a Dutch freighter on the present run to New Orleans to agree to run her echo sounder as she goes across, the sea road of the wind that carried Columbus is now only used by yachts, the modern ships run south of the Azores.

This nautical help contrasts with the very little that those who support Atlantis have done to investigate this story, Mr. Hapgood has at least found some ships for me to hunt.

Mr. Joquel is going on the method of 1882 classical scholars, find a text and reason from it. What this story wants is investigation by the methods of a modern historian. If there is any Atlantis Society or enthusiast in New Orleans he could search for old diaries, letters books or records of the town on this story. The Reporter who saw the captain might have been quite young, if he were 25 and died at 65 that would be in 1922. A programme of writing letters to local papers would quite probably bring in the news. We want someone else who saw the stuff on the Jesmond during her 6 days stay.

She lay off Coosaw sometime, judging by her slow passage home, what is the Coosaw local paper? Did anything appear in that? I have been hampered here by bombing, Hull had it badly, so did London, and we lost a great many records. Before 1940 the Jesmonds log book could have been checked.

Two steps would help this side, neither of which can I afford: (1) write to all the Robsons in Newcastle, there are over 200. (2) get a Portuguese fishing schooner

to run an echo sounder across the position, or a modern yacht. I would say that there are two other shallow places in the Atlantic. "Steen Ground" south of the Azores, 11 fathoms and "Mayda Bank" 15 fathoms discovered recently, and it is possible that in 25° N 23° 40' W there is another. Note that the Odeboldt paper misprinted "8" for "3" giving the Jesmond 300 more miles to steam and Captain Robson probably said "sou-sou West of Madeira and the reporter cut it. He was a seamen and even if he was faking he would not put his island in an impossible place. He makes no mention of Atlantis himself, but gives a wealth of nautical detail, which is why I trust him. If only I can get the log of the Trinacria or the Assyria I may be able to confirm him, as well as Newdick of the Westbourne. Forget about April 1st, think of faking ahead on February 24th to cross the Atlantic and arrive on March 31st, in 1882 under sail, with only 150 h.p. engines. This is not a case for "reasoning" but for gathering more facts, Mr. Joquel is reasoning from too few.

Yours sincerely, Lawrence D. Hills.

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